

12.

HOW TO USE

A HANDBOOK TO ACCOMPANY

CHINA'S NEW DAY



BY

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Introduction

USING THE BOOK

There are many ways of securing the full efficiency of the modern missionary study book. These must be clearly differentiated, and the particular method fixed upon which is best adapted to local conditions. One of these forms is surely possible in any church; more than one should be actively operated in most churches.

1. THE USE OF THE TEXT-BOOK FOR MONTHLY PROGRAMS.

The majority of copies of *China's New Day* will doubtless be in local missionary societies to form the basis of the monthly program. The best results will be obtained if each member of the society not only listens to the presentation of the program in the meeting, but owns her own copy of the book and reads over in advance the chapter to be studied. In some churches groups meet to read the chapter together in private houses the week before it is presented at the regular meeting. Many of the suggestions in this handbook are designed to assist in program presentation.

2. THE USE OF THE BOOK IN STUDY CLASSES PROPER.

The study class, to be true to its name, should have the following characteristics: small membership of those fitted by age and training to work together, weekly meetings, definite preparation, individual assignment. The purpose of the study class is to train *leaders*. This purpose is most easily carried out in a small homogeneous class, meeting for six or eight weeks, under competent leadership. One useful group of this type of class may be composed of the twelve women who are responsible for preparing the six foreign mission programs

for the monthly meetings. If these twelve get together early in the fall for six weeks they will be splendidly prepared for their work later. Other classes might be composed of Sunday-school teachers, young men, older women, business women, etc. One church has ten such study groups meeting during the year. The earliest to meet is composed of the leaders of the other classes.

3. THE USE OF THE BOOK IN PRAYER MEETING.

Many churches found a great blessing in setting aside six consecutive prayer meetings for the consideration of the study book of last year: Speer's *Light of the World*. As many as possible were urged to buy the book and to read the chapter in advance. The pastor presented the chapter, sometimes asking different ones to present certain topics. The meeting closed with real and fervent prayer growing directly out of the topic. All churches trying this plan reported increased attendance and deepened spirituality. The effectiveness of the meeting is very much lowered if it is put once a month instead of once a week, as planned.

4. THE USE OF THE BOOK IN INTERDENOMINATIONAL LECTURE-STUDY COURSES.

These again are of two types: (a) The interdenominational group of women meeting in the daytime; (b) the evening lecture study.

Notable success was met last year in classes numbering from a hundred to four hundred women. These were arranged by an interdenominational committee through whose members tickets were sold in each church. The ticket to the course of six weekly lectures included a copy of the study book. The price was from fifty cents to one dollar for the course. Meetings were held either in clubrooms, halls or churches. The ladies of a denomination were in charge of one meeting. In some cases all the six lectures on the book were given by one

speaker; in others each denomination provided one speaker. These large morning or afternoon classes were most enthusiastic, developing a sense of Christian unity and great missionary enthusiasm.

In some cities the pastors of a half dozen churches were asked to take the leadership, each one presenting a chapter. Books were sold in large numbers to those attending the classes. At the close of the lecture opportunity for question and discussion was given. Men and women attended. The lectures were well advertised, given weekly, were very popular. Here, too, interdenominational co-operation was secured and blessed results followed.

5. THE USE OF THE BOOK IN BIBLE CLASSES.

In some cases where it has proved impracticable to organize young women's missionary circles, the book has been studied in Sunday-school classes. Six weeks have been set aside for continuous study, each member has been provided with a book (if possible) and the chapter presented during the regular lesson hour on Sunday. If objection is made to intermitting the usual lesson course, half the time may be given and the course stretched out over a longer period. Some teachers have substituted in place of the regular Bible lesson during these six weeks, certain portions of Scripture to commit to memory, and have taken the first five minutes of the lesson hour in repeating the portion assigned. Wherever this plan has been tried it has proved very successful.

Outlines of Chapters

CHAPTER I

1. *Bible*, Ezekiel xxxviii. 1-10, "The Resurrection of a Nation."

2. *Evidences of China's Changing Order.*

Reading clubs among progressives.
Establishment of newspapers and magazines.
Establishment of National Board of Education.
Establishment of National Board of Railways.
Establishment of National Board of Mines.
The suppression of opium trade.
Granting of a Constitution.
Establishment of Postal System.
Introduction of new terms in language.

3. *Causes of China's Changing Ideals.*

Rude awakening after Chino-Japanese War.
Radical interest and influence of young emperor.
Aggressions of European nations.
Leaven of Christian institutions.
Influence of missionary leaders.
Inspiration of Japanese success against Russia.

4. *Present Status of Chinese Revolution.*

Manchu Dynasty overthrown.
Modern education established.
Republic established.
Freedom of religion guaranteed.
Disproportionate influence of Christian Chinese.

CHAPTER II

1. *Bible*, Mark v. 21-43, "Jesus and the Maiden."

2. *Woman's Privileges Under the Old Régime.*

Her education, pp. 46-48, 54.
Notable women, pp. 49-60.
Poets, p. 49.
Writers, p. 59.
Artists, p. 59.
Rulers, p. 59.
Warriors, p. 60.

3. *Woman's Limitations Under Old Régime.*

Seclusion, p. 53.

Foot-binding, p. 57.

Idolatry, p. 61.

Concubinage, p. 66.

Slavery, p. 67.

4. *Woman's Development Under New Conditions.*

Growth of public spirit, pp. 62-63.

Participation in reform, pp. 63-64.

Adoption of Western customs, pp. 63-64.

Beginnings of education, p. 72.

Emergence of strong individualities, pp. 68-72, 73.

CHAPTER III

1. *Bible*, Matt. xxviii. 18-20, "The Teacher's Commission."

2. *The Old Chinese Education.*

Universally revered, p. 83.

Began in cradle, p. 90.

Its first text-books, p. 91.

Its curriculum, p. 92, 94.

The school building, p. 93.

Its defects, p. 94-97.

Examination system, p. 98-99.

3. *Beginnings of the New Education.*

Pioneer work done by missionaries, p. 100.

Edicts of Kuang Hsü, pp. 101-105.

Edicts by Empress, pp. 107-111.

Prominent part of missionaries, pp. 108-110.

Enthusiasm of Chinese women, pp. 111-114.

4. *Work of Protestant Churches.*

Missionary origin of movement, p. 116.

Work of various denominations, pp. 116-120.

Beginnings of co-operation and union, pp. 120-123.

University extension activities, pp. 124-126.

Needs of the hour, pp. 127-128.

CHAPTER IV

1. *Bible*, Rev. ii. 1-3, 7, 8-11; iii, 7-13, "To the Church in China write."

2. *The Things That Are Passing Away.*

Buddhism
Taoism
Confucianism

} pp. 139-142.

3. *The Chinese Church.*

- a. Its beginnings, p. 142.
- b. Its heroism, pp. 143-144, 154.
- c. Its liberality, p. 144.
- d. Its progressiveness, pp. 147-149.
- e. Testimony of foreigners, pp. 145-146.

4. *Present-day Needs.*

Kindergartens, p. 150.
Bible women, p. 153.
Sunday schools, pp. 159-161.
Evangelism, pp. 162-164.
Student work, p. 166.

CHAPTER V

1. *Bible*, Matt. x. 7-8, "The Healer's Commission."

2. *Physical Needs of China.*

The old medical practice, pp. 178-184.

3. *Protestant Medical Missions.*

Enumeration of hospitals, pp. 186-198.
The Chinese woman physician, pp. 198-202.
Insufficient medical aid, p. 203.
Inadequate equipment, pp. 204, 205.

4. *Needs of Medical Missions.*

Medical education of Chinese women, pp. 206-208.
Interdenominational co-operation, pp. 208-209.
American volunteers, 215-217.

5. *Material Reinforcements*, p. 218.

CHAPTER VI

1. *Bible*, Rev. xxii, 1-2, "Leaves of Healing."

2. *A Study of Chinese Literature.*

Primers, p. 223.

Poetry, pp. 225-227.

Philosophy, pp. 228-229.

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3. *Literary Influences from Without.*

Buddhism, pp. 231-232.

Catholicism, pp. 233-235.

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4. *Introduction of the Bible.*

Its influence on nations, pp. 240-241.

Translation of, p. 242

Work of Bible societies, pp. 251-253.

5. *Forces at Work To-day.*

Tract societies, p. 243.

Bible societies, pp. 251-253.

Chinese printing presses, p. 247.

Society for diffusion of Christian Knowledge, p. 243.

Periodicals, p. 247.



Prayer as a Method

The book will fail of its deepest service if it does not drive home to our hearts the need of such a volume of intercessory prayer as shall double the efficacy of every agency on the field. In one of the pamphlets advertised in the list (*A Pentecost in South China*) is a wonderful story of a great revival which came in answer to the prevailing prayer of an invalid mother of one of the missionaries. From her shut-in home in America she wrote to her daughter six weeks before the revival came that God had given her the assurance of answer to her prayers for the outpouring of his spirit.

A leaflet put out by the Student Volunteer Movement, New York City (.03), is entitled *Intercessory Foreign Mission-*

aries. Can we not duplicate every woman working in China by a praying mate definitely set apart to the work of intercession at home?

In arranging for the program on this book let prayer have a large place. Not simply as part of a "devotional exercise," but following each presentation with a brief silent prayer, a voiced petition, or a litany.

A marvellous answer to prayer is given by Hudson Taylor, the founder of the China Inland Mission (a mission in which eight hundred missionaries are maintained in reliance on prayer) in his book, *A Retrospect*, pp. 42-44.



Topics and Titles

Several methods of organizing the material of the book so as to present topics for study and programs are given below :—

I

NEW INSTITUTIONS IN AN OLD COUNTRY.

1. China's New Government.
2. China's New Woman.
3. China's New Education.
4. China's New Religion.
5. China's New Medicine.
6. China's New Literature.

Or

II

THE CHANGING CHINESE

1. The Changing Chinese State.
2. The Changing Chinese Woman.
3. The Changing Chinese Schools.
4. The Changing Chinese Church.
5. The Changing Chinese Doctor.
6. The Changing Chinese Books.

Or

III

PROGRESSIVE CHINA

1. Reorganizing Her Government.
2. Unbinding Her Women.
3. Liberalizing Her Schools.
4. Vitalizing Her Religion.
5. Modernizing Her Medicine.
6. Recharging Her Literature.

Or

IV

CHINA: A TWENTIETH CENTURY MIRACLE

1. A Despotism Becomes a Republic.
2. Bound Women Set Free.
3. Academic Culture Becomes Sound Learning.
4. Dead Souls Are Made Alive.
5. The Blind See, the Lame Walk, the Deaf Hear.
6. Books and the Book in China.

Or

V

CHRISTIANITY OR WORK IN CHINA

1. Christian Roots of the Chinese Revolution.
2. Christian Emancipation of Chinese Woman.
3. Christian Foundation of New Education in China.
4. Christian Evidences in the New Chinese Church.
5. Christian Ministry of Medicine in China.
6. Christian Books in China.

Or

VI

CHINA THE CHURCH'S CHALLENGE

1. The Challenge of a Great Achievement.
2. The Challenge of a Great Need.
3. The Challenge of a Great Opportunity.
4. The Challenge of a Great Testimony.
5. The Challenge of a Great Want.
6. The Challenge of a Great Possibility.

Or

VII

CHINA'S MOVING PICTURES

1. Some Chinese Statesmen and Others.
2. The Procession of the Women in China.
3. From Village School to College in China.
4. The Martyr Church of China.
5. In Chinese Hospital Tents.
6. With the Colporteur in China.

Or

VIII

SCENES IN CHINESE LIFE

1. A Conference in Canton.
2. Li Bi Comes to School.
3. A Teacher's Institute in Foochow.
4. A Rice Christian.
5. A Doctor's Day in Hangyang.
6. Day in a Chinese Book Shop.

Hints and Suggestions

Chapter I

MAP STUDY

Certain helps are very important in the study of the first chapter. One is a good map. If no large wall map is procurable one may be made in simplest outline on a white sheet, a window shade, a big sheet of manila paper. A preliminary map drill will be one of the best means of impressing the vastness of China on the class. The China Inland Mission publish a little book, *Present-Day Conditions in China*, by Broomhall, (may be purchased through Revell for 50 cents), that has admirable maps and charts in such simple outline that they could be readily copied. In one is shown graphically the fact that the population of China equals that of Japan, Great Britain, Italy, United States, European Russia, Spain, Portugal, France, Austria, Brazil, all *combined*. Another interesting chart shows the population of each of the eighteen provinces. From this one could arrange a *living map*. Let eighteen young ladies represent the eighteen provinces, each wearing her name on her breast. Then have them rapidly and in turn locate each province, saying for example:—

1. "I represent the province of Szechuan, meaning the Four Rivers. I number seventy million people and have less than four hundred missionaries."

2. "My province of Honan is larger than England and Wales, has a larger population; yet they have twenty-two thousand ministers to my 112 missionaries."

3. "My province of Yunnan is almost as large as California, has twelve million people and 74 walled cities which have never been visited by a missionary."

4. "I am little Kiangsu on the sea board. I have fourteen million people and more missionaries than any other province. I have 522, one for about thirty thousand people."

5. "How would you like it in New York State if you only had 360 ministers for the whole state? Yet my province of Fukien is as large as New York and much more populous, having twenty-two million inhabitants."

6. "My province of Kiangsi is as large as all New England, has five times as large a population and only 158 missionaries."

7. "My province of Kwangsi is worse off than that. I have an area a seventh larger than New England, a somewhat larger population and only 33 missionaries. Imagine only 33 ministers in all the New England States."

8. "Think of my province of Kweichau, as large as Washington and populous as New York, with only 24 missionaries."

9. "My province is Kwangtung, imperial in its importance. I have as much land as Oregon and seventy times as many people, almost as many as France in fact. Yet I have only five hundred missionaries."

10. "I belong in the far West. Kansu is as large as New Mexico and has three times as many people as all the eleven far Western States together. If they had no more ministers than I have missionaries they would average about six to a state."

11. "I am Chihli, the empire state of China. I am larger than Italy, have more people than Spain (twenty millions) and 261 missionaries. If you had no more ministers there would be about two apiece to the nine North Atlantic States."

12. "I am from blood-stained Shansi, bigger than Idaho, but with three times as many people as in the eleven Western States put together. I boast about one missionary to every one hundred thousand of my people. Pretty good, isn't it!"

13. "I am Hupeh, big as North Dakota, but oh, so much more crowded. All the people in the twelve North Central States could move into North Dakota, and then all the people in Massachusetts and New York, without making it as crowded as Hupeh. Yet for all these thirty-six millions I have only 270 missionaries."

14. "Hunan is as large as Utah, and has more people than if all the people in the South Central States and the Western States moved into Utah. I have 158 missionaries. If these twenty states had no more they would have about eight to a state."

15. "In Shensi we have as much land as in all New England with New Jersey and Delaware thrown in, and a population larger by nearly a million; but in all this territory we have only 76 missionaries.

16. "My province of Anhwei is not so large, only as large as Wisconsin, but I have ten times as great a population. In fact you could move all the people of Ohio, Indiana, Illinois, Michigan, Minnesota, Iowa and Missouri into Wisconsin without making it as crowded as Anhwei. For all these people I have 270 missionaries, about one to a hundred thousand.

17. "I am one of the smaller Chinese provinces, Chekiang, no larger than Indiana, but with five times the population, about as thickly settled as Massachusetts for example. As things go I am pretty well off for missionaries; almost three hundred of them for only eleven million five hundred thousand people. Of course that standard wouldn't do for America, but perhaps we need more to look after us than do the Chinese. In America that many people would have twenty-seven thousand

five hundred Protestant ministers to look after them, besides all the Catholic priests."

18. "My province of Shantung is one of the great maritime states, as large as Iowa, with a population eighteen times as great, about the size of that of France in fact, or more than equal to all the people in the North Atlantic and South Atlantic States. For these thirty-eight million people I have 325 missionaries."

The statistics given in Broomhall's book for China have been compared with American statistics for 1900. If later compilations were available for both China and America it might modify, but would not seriously change these proportions.

FLAG STUDY

A study of the flag will prove a useful preparation for chapter one. One of the old yellow dragon flags may be procured from almost any store dealing in flags or any of the great mail order houses. It may be more difficult to secure the flag of the new republic, but it would not be at all hard to make one out of bunting or ribbon. The flag consists of five bands of color running horizontally. Beginning at the top and in the order mentioned these are red, yellow, blue, white, black. These bands of color represent the different elements uniting to make the new republic. The flag is woven of one piece to indicate that all these are one. The red represents the Chinese; yellow, the Manchus; blue, the Mongols; white, the Tibetans, and black, the Moslems of Turkestan.

The translation of the Chinese characters which name the flag is: "middle—flowery—common-people's—country—country's flag." A brief talk on the flag, explaining the colors, pointing out the location of each part of the population on the map, and then giving the mouth-filling and patriotic name for the new banner would prove most interesting.

The numbers given by Arthur H. Smith in *The Uplift of*

China, p. 3, are: Manchuria, 16,000,000; Tibet, 6,500,000; Mongolia, 2,600,000; Chinese Turkestan (Moslem), 1,200,000; Chinese, 407,253,030. If the Manchus scattered through the eighteen provinces be mentioned rather than Manchuria there are about the same number, 18,000,000.

At Northfield an interesting feature was the singing by a group of Chinese students of a new song to the flag composed by students in this country. The translation is as follows:—

NEW REPUBLIC'S FLAG

Colors brightly gleam,
And flash in Freedom's sunlight;
Black of Turkestan,
Mongolia's vivid blue,
Now glory in a patriot's right.
Manchuria's yellow,
Tibet's white keeps pure.
All colors mean a nation's might
Best of all we know
Future years will show
Prosperity in China's red.

Bishop Bashford compares the dragon flag with that old dragon used in the Revelation as the symbol of the power of darkness, and the new rainbow flag with God's ancient bow in the cloud, and the "rainbow round about the throne."

METHODS OF DEVELOPING THE CHAPTER

If the outline given on page 8 is followed a simple method of development would be the following:—

The question, "What are the evidences of China's changing order?" is asked or written. The nine answers suggested in the outline are given by as many women in not more than *one minute each*, just the crisp summarizing of a paragraph in the text. The women may either rise in their places and

answer informally, or all come to the platform together (this will save time) and each give her evidence in turn. Each heading in the outline could be written on the board as it was given, and the nine points repeated together by the society. In the same way the *causes* and *present status* could be presented in answer to question by other groups of ladies.

If a more elaborate presentation is desired the *causes* could be given through a dialogue arranged for three or four Chinese gentlemen who are supposed to be exchanging their ideas as to the causes of the Revolution. Each brings out a cause from his point of view, others disagree with him, etc.

If the scheme of topics (IV) outlined on page 9 is chosen the emphasis should lie in the *wonder* of the transformation. The strength of the throne, organization of the Manchus, influence of the past, the humble station of the southern reformers, influence of missionaries and Providential after-results of Boxer Rebellion would be some of the points touched on.

If the fifth scheme (p. 9) is chosen the emphasis in each chapter would lie on the part Christianity has played in the change. The saying of the Chinese statesman who was asked to place the beginning of the revolution, and who replied, "The revolution began when Morrison set foot in China," could be used as a wall motto. Let the fact be brought out that Sun Yat Sen, the moving spirit of the revolutionary propaganda, is a Christian, that the man who drew up the new constitution was a Christian, that General Li, commander of the army is a Christian and Wang Chung Wei, the attorney general, that it was the missionaries who brought about the anti-foot-binding edict from the throne, and that on the education of girls, etc. A very strong case can be made for this phase of the chapter. A dramatic way to bring out these facts would be to let a traveler say that he fails to see that Christianity has had much influence in China, and then for different ones to remind him in conversation of the various points. "Did you

know about Kwang Su and the New Testament?" etc. "Had you heard of this and that?" etc.

The sixth or seventh series lays emphasis on the greatness of China's achievement. This might well be done by a series of biographical sketches.

Chang Chih-tung and his epoch-making book.

Kwang Su, the ardent Young Reformer on a throne.

Yuan Shi ki, Soldier and Statesman.

Sun Yat Sen, Patriot and Prophet of the New Order.

Empress Dowager, a blind instrument.

Additional matter in regard to Chang Chih-tung may be found in Goodrich's *Coming China*, pp. 52-53, 229-230, 245.

Of him it has been said that his book "made more history in a shorter period of time than any other modern piece of literature; that it astonished a kingdom, convulsed an empire, brought on a war."

Of Kwang Su, the ardent young emperor, whose life is such a tragedy, Bishop Bashford says that he is a political idealist of the type of Wendell Phillips or Mazzini. He says further that the fall of the monarchy was hastened by the struggle between the two rival clans in the imperial family, the Red Girdle Clan, or junior branch, to which the empress dowager belonged, and the Yellow Girdle Clan, composed of the older branch.

Fine sketches of Yuan Shi ki and Sun Yat Sen are found in Arthur Brown's *Chinese Revolution*, and a very interesting sketch of Sun Yat Sen in the August *Spirit of Missions* (10 cents, 241 Fourth Ave., New York City). A search through the index of periodicals in any library will disclose a wealth of material in regard to all these men, particularly Dr. Sun. The more familiar we become with his story the greater seem the radiancy and beauty of character of China's first Christian statesman, the real father of his country.

If the eighth scheme of programs (p. 10) is chosen a dialogue of southern revolutionary leaders could be prepared.

Dr. Sun is conferring with his aids on the prospects of the revolution. The events in his life, the fact of the Christian leanings of most of the leaders, that Yuan Shi ki had his children in a Christian school, could be brought out. A most stirring picture of revolutionary movements could be made by a group of women who were willing to take the trouble to piece together from contemporary papers the account of the revolution.

The rapidity of the movement of events is shown by the fact that although Dr. Headland is one of the experts on China he had no expectation of the revolution when he wrote his book in November. From the fact that his life has been in Peking he perhaps underestimates the influence of the revolutionary South, and of the southern leaders.

Perhaps all did not see the report given in some of the daily press of a remarkable statement made recently by Yuan Shi ki in reply to a series of questions. His statement was made in the presence of the premier of the Republic, the Minister of War, Wu Ting Fang, Dr. Sun Yat Sen and the correspondent of the *London Times*. The interview was secured through the good offices of Sun Yat Sen and the American Ambassador. The whole statement is weighty, and may be found in the issue of newspapers who thought it worthy of space. I can only quote a few sentences.

"Peace is everywhere in China, and without foreign interference will reign uninterrupted."

"I would be ready to-day to let others properly qualified, take the leadership of the nation, but I will never step aside from the duty which is strong in every good Chinese body—the duty of living and working and dying for China!"

"I want to build for the millions here and for the millions to come. Our people need food and drink, they need work, they ask for peace."

"I am asked how I look upon Christianity. Although I am not a Christian in name I am trying to follow its great and

noble doctrines in practice. Around me are many men who lean toward Christianity, and some of them would to-day come out openly if they were not afraid that they would offend and make suspicious a large number of the people."

"Christian bishops and priests have been coming into China for more than a hundred years and they have wrought much good. But nine tenths, yes, ninety-nine one hundredths of our people have as yet no idea of what Christianity is or means. It will take time to teach them."

"I favor Christianity and Western progress, but I hope neither will be forced upon us."

WHAT IS LEFT TO THE MANCHUS

Dr. Dillon, in the *Contemporary Review*, gives us an idea of what Manchu supremacy really means: "The 18,000,000 Manchus scattered over the land, of whom there are 60,000 in Peking, still feel their superiority over the 480,000,000 natives, and make the latter realize it painfully at every hand's turn. For the Manchus are privileged. Fallen they may be from their high estate, they are the conquerors still. Most of the lucrative posts in the empire are reserved for them—the exceptions merely serving to prove the rule. They are the salt of the earth. They possess their own tribunals. Every official document must be translated into Manchu. No China man or woman might until three or four years ago aspire to a spouse of the higher race. Flogging and other dishonoring punishments to which the Chinaman is liable may never be inflicted on the body of any member of the superior nation. For their material well-being, also, the government feels itself morally bound to take thought. Hence every Manchu has a right to a ration of rice daily, and to a small yearly pension from the state."

Hints and Suggestions

Chapter II

ILLUSTRATING THE TOPIC

One of the prime needs is to make Chinese women alive to our women; and not only to make them alive, but *lovable*. Too many of the women of our churches never think of them except as poor, degraded, ignorant, stupid and unattractive. This is partly because of our national sin of race pride and intolerance toward other peoples; but more because our missions were forced by the opposition and inaccessibility of the better Chinese to begin their schools and their work with the most wretched of the Chinese people. Their work is all the more wonderful, to have demonstrated such results with such handicap. Whatever the cause, the fact remains that our women will be more keen to help their Chinese sisters if they can really recognize them as attractive, gifted, eager to better their condition, and of tremendous importance to the future of their country.

One of the best ways to effect this is by a collection of pictures of Chinese women and girls. Our book has a few; Dr. Brown's *Chinese Revolution* has a beautiful picture of Dr. Shi Ma-Li-A. (Why do we always hide her nationality under an English name, Dr. Mary Stone?) The same book has a picture of the empress dowager. The Methodists publish leaflets with fine portraits of their Chinese women physicians. Many of the Home Mission Boards have attractive picture postals of Chinese women and girls in this country. The Foreign Mission Boards have similar cards. Get a wealth of these to make the women say "Isn't she sweet?" "What an adorable baby!"

The lesson may be further illustrated with pictures of home life in China. The makers of stereoscopic slides have a large assortment of these. H. C. White Company, N. Bennington, Vt., or Underwood and Underwood, 3 to 5 W. 19th St., New York City, can supply stereoscopic pictures at moderate cost. Where it is possible to obtain several stereoscopes a delightful hour may be arranged in examining these around a table.

Another method of illustration is by means of the radiopticon. These little instruments may be used with gas or electricity or acetylene, and will throw upon the screen an enlargement of any sort of picture postal card, cut from a magazine or a chart. The price runs from \$10 to \$35 for an instrument that will be invaluable in illustrating not only missions but also the Sunday-school lesson. From the fact that it is easily operated and does not need specially prepared glass slides, but will reproduce from any medium, the machine is a good investment. Colored postals are very attractive in reproduction.

METHODS OF DEVELOPING THE CHAPTER

The answers to three questions will furnish an interesting way of taking up the chapter.

1st. What differences in my life, if I had been born in China?

2d. What encouragements should I note if I were to-day a Chinese woman?

3d. As a patriot woman what should I desire for Chinese women?

Let a group of women answer the first question, perhaps on something the following lines:—

1. *I should have found my position in the family different.*

Possibly thrown away at birth, see page 81 of textbook.

At any rate less desired at birth than my brother.

Always taught my inferiority.

2. *My education would have been different.*

Book education exceptional.

Content of education meager.

In illustrating the last point a summary of the topics treated in the seven chapters of Lady Ts'ao's book so highly appreciated by Dr. Headland, would prove effective. In Margaret Burton's *Education of Chinese Women* (a book you cannot afford to miss), pages 17-18, is given a synopsis of the book, which was supposed to be sufficient mental pabulum to furnish the text-book of woman's education in China.

CONTENTS OF LADY TS'AO'S BOOK

- Chap. I. State of subjection and weakness of female.
- Chap. II. Duty of woman under power of husband.
- Chap. III. Unlimited respect due to husband, and duty of constant self-examination and restraint.
- Chap. IV. Qualities which render a female lovable in virtue, conversation, dress, occupation.
- Chap. V. Lasting attachment due a husband.
- Chap. VI. Obedience due to a husband and his parents.
- Chap. VII. Cordial relations to be maintained with husband's brothers and sisters.

3. *Public opinion about me different.*

Chinese ideas of women deeply moulded by Confucius.

He said: "It is a law of nature that woman must be kept under control by man and not allowed any will of her own. In the other world the condition is exactly the same, for the same laws govern there as here." And again: "Women are indeed human beings, but they are of a lower state than men, and can never attain to full equality with them. The aim of female education therefore is *perfect submission, not cultivation and development of the mind.*" (!!)

And again: "Woman is a mindless, soulless creature."

4. *My physical freedom would have been less.*

Description of foot-binding. Lack of exercise. Cramping social customs.

5. *My betrothal and marriage would have been different.*

6. *I might have suffered as a slave girl, or concubine.* See pp. 84-85 of text-book.

7. *I should have been taught to worship idols.* See leaflet in Methodist list, p. 73.

In answer to the second question, another group of women might give some such answers as:—

1. *I might learn of the achievements of Chinese women even under past conditions.* See pp. 44-55 in *China's New Day*.

2. *I should find foot-binding becoming less customary.*

Anti-foot-binding society.

Anti-foot-binding edict.

3. *I should find a new public opinion forming in regard to the education of girls.*

4. *The admission of women to citizenship on the same terms as men in the new republic.*

5. *The edict abolishing the sale of girls as slaves.*

6. *Awaking of public spirit among women.* See pp. 62-63 in text-book.

7. *I should be proud of the achievements of the new woman in China, e. g., Dr. Mary Stone, Li Bi Cu, etc.*

Let the third question be answered as follows:—

1. *I should supremely desire the opening of schools.*

2. *I should long for the founding of hospitals.*

3. *I should wish to marry my daughter to a Christian man.*

4. *I should help to place the Bible in every home.*

5. *I should favor the Republic.*

If I should want all these things for China, why not help to make them come true?

If the fifth topic scheme outlined on p. 9 is chosen the emphasis of the presentation would lie in what Christianity has done for Chinese women. The fact that missionaries were the first and for long years the only ones to oppose foot-binding and offer education, that missionaries and Christian women inspired the anti-foot-binding and educational edicts from the throne, that Chinese Christians are setting a new fashion in later betrothals and better marriage customs, that missionaries have inspired and directed the hospitals and dispensaries and schools for the training of Chinese women as nurses and physicians, that they opened the first and only schools for the blind, the deaf and dumb, the orphans; that to-day they are the only agency reaching the ordinary village woman with ideas of education and progress, might be noted. This debt might well be brought out in a dialogue in which Chinese women remind some caviling tourists of these facts.

If the sixth scheme (p. 9) is chosen the emphasis must lie in the overwhelming *need* of Chinese women. A chart might illustrate the great numbers of the Chinese as suggested in Miss Thomson's paper. It could be done by strips of ribbon: a white ribbon one half yard long representing the number of American women, one of yellow, two and one half yards long, the Chinese.

The proportion of women able to read in the two nations might be illustrated by two cards with a hundred squares marked off on each. The Chinese would be all black except a little white corner, one tenth of one square. The American would be all white except four squares colored black. In spite of Dr. Headland's doubts the overwhelming weight of authority proves the statement that not more than one woman in a thousand can really read. His experience in Peking brought him into contact with the most advanced portion of the most advanced section of the people. So we are perfectly safe

in saying that one woman in one thousand can read in China as against nine hundred and sixty native white American women in a thousand who can read. Differently put, this could be shown by a yellow bit of sewing silk *one inch* long, and white sewing silk *eighty feet* long, or if one could afford it, by ribbon. Perhaps an even better scheme would be by pegs stuck in a board. One peg one inch high for China's proportion of literate women, and eighty pegs, each a foot high, or twenty-six and two thirds pegs a yard high to represent the literate American white women.

Now the fact of the great numbers of Chinese women added to the overwhelming proportion who are illiterate, added to the breakdown of old institutions, makes the strongest possible challenge to the women of America to do something really adequate to meet the needs of their Chinese sisters.

If a picturesque form of presentation is decided upon, as in scheme seven (p. 10), a pageant might be arranged with pantomime and music to set forth the need of China's women.

The foot-binding, the betrothal, the little slave girl, the unwelcome baby girl, worshiping the idol, are some of the pictures which naturally suggest themselves. In the dialogues and exercises listed on p. 10 many suggestions will be found. Costumes may be rented from the Boards.

The dramatic presentation, p. 10, could well take the form of a girls' school. A woman enters bringing her bound-footed little girl to enter her in the school. In the explanations that ensue, her questions, the school exercises, etc., a picture of the conditions and needs of Chinese women might most effectively be given.

Hints and Suggestions

Chapter III

ILLUSTRATIVE

A chart to show how great the difference between the educational advancement in China and America would prove suggestive. In the United States twenty-two out of every hundred of our population are in school, college or university. In China one third of one per cent. That is, we have sixty-six times as many students in proportion as has China. If we have not too many she has too few. If our proportion of children and young people in school and college were reduced to the same level as China's, instead of nineteen million students we should have 300,000 (one third of one per cent of 90,000,000). New York State would have 30,000; Massachusetts, 11,000.

In the United States more than one to every five of the population is a student. In China only one to every three hundred.

Several ways of making this disproportion plain by simple charts are easily within reach. A little penny doll dressed as a Chinese school child may be placed beside a very large American doll. One stick may be placed beside sixty-six sticks to show difference in proportion to population. (This is not a sly way of suggesting that school children are block-heads.) The same thing may be shown by marks on the blackboard. An arithmetic lesson would do. Here is the problem. The United States must reduce its school accommodations to the same standard as China. We have sixty-six times more pupils than the revised estimate would allow. How many children in our town could go to school? How should we pick out the sixty-sixth, and what would we do with the others?

On another chart should be placed a list of the greatest Protestant schools of China,—see text-book,—and the society should be drilled on this in connection with the map. In fact a very good way for societies that have a wall map is to locate the schools by means of tiny flags on pins stuck in the map.

Another interesting bit of illustration would deal with missionary influence in establishing the new education, *e. g.*—

**FIRST SIX MODERN UNIVERSITIES OPENED BY
CHINESE GOVERNMENT**

Appointed as Presidents, five missionaries.

W. A. P. Martin.
C. D. Tenney,
W. M. Hayes,
John C. Ferguson,
Timothy Richard.

One Chinese graduate of mission college.

One mission college, Teng Chou, furnished thirteen Chinese professors, all Christians, for the Imperial Universities.

Another, St. John's College, furnished three.

On another card list the leading schools for girls. (See text and Margaret Burton's *Education of Chinese Women*.)

METHODS OF DEVELOPING THE CHAPTER

The following *questionnaire* would bring out the main points of the chapter.

- I. *Why did the Chinese abandon their old system of education in favor of the new?*

Answered by five women as follows:—

1. The old system focused attention on the past to the exclusion of the present.

2. The old stereotyped the national character in a purely academic training.

3. It trained the memory at the expense of the reason.

4. It substituted authority for investigation.

5. It left the nation unequipped for the modern struggle.

II. *What excellencies of the old training is it to be hoped that China will retain?*

1. Veneration for learning.

2. Emphasis on thorough training.

3. Democracy of opportunity.

III. *Mention the chief steps in the transition.*

1. Edicts of 1898 by Kwang Su.

2. Edicts of 1901 by empress dowager.

3. Commission of Inquiry in 1906.

IV. *What is the position of the missionary schools?*

1. Number of strong denominational schools.

2. Beginnings of union work.

3. Foundations of university missions.

V. *What are the supreme needs of the present?*

1. Strengthen educational work for women.

2. Train Chinese teachers.

If the fifth scheme of development is chosen (p. 9) the entire attention might be concentrated on the development of women's education at the hands of the missionaries. Miss Burton's book is invaluable here to supplement the text-book.

The lesson would divide itself into the following parts:—

1. *The story of beginnings.* Let this be told by a white-haired missionary who recounts conditions as they were sixty

years ago when she went as a young bride to China. Let her allude to the beginning made by Miss Aldersley in establishing the first school for girls in China at Ningpo in 1844. Then let her give in personal reminiscence the obstacles she herself met in attempting in the '50s to gather a little group of Chinese girls; scorn of educated, fear on the part of girls, superstition of people, active persecution. All the details for weaving an interesting story of actual incidents may be found in Miss Burton's book, chapters II and III.

2. *The story of to-day.* Let this be told by a group of travelers, just returned from a trip to China. In answers to questions they describe with great eagerness what they saw in the missionary schools for girls. One may select either denominational schools or representative institutions from those mentioned by Dr. Headland.

3. *The need of the future.* This can be presented through a conference of missionaries who are preparing an appeal to send to America. They are an interdenominational committee, and discuss what particular needs they shall emphasize. They decide on

(a) Better equipment	{	laboratories, libraries, supplies, gymnasiums.
----------------------	---	---

(b) Enlarged and modern buildings,

(c) Consolidation of weak schools into

(d) Strong union schools,

(e) Establishment of university and college branches.

Each woman can champion a different need, presenting her reasons. At Northfield, when the need of better equipment was discussed, one of the Chinese students said she had lost two years in her work in this country because all her science work in China was done without laboratories. In connection

with this point it would be of interest to find out how our own particular Board stands. When were our buildings built; how many were they designed to serve; how many are they serving; what libraries and laboratories have they; how many have gymnasiums?

In developing scheme seven (p. 10), *From Village School to College*, it would be possible to have a series of moving pictures.

1. *A group of little Chinese girls* looking at a book. What is it? Can girls read? A new school, where? Let's go!

2. *Teacher surrounded by a group* seated on the ground, to whom she is explaining the first step,—opening their minds to something beyond the village street.

3. *The new girl at boarding school*. She finds what they study—girls can learn these things? Girls go to college? I'll try!

4. *Getting her parents' permission*. "A teacher will take her to America," "She can come home to be to them all that a son can be." "She may become a doctor—a learned professor." They yield after much explanation and objection.

5. *Getting her diploma*. College scene in America. Chinese girl taking honor. Gets her Phi Beta Kappa pin. Tells her purpose.

The publications of the Canton Christian College (undenominational), one of the strongest educational centers in China, will furnish much fine material both in showing the constructive work actually done, and in the many good cuts with which they are illustrated. Send ten cents to Trustees of Canton Christian College, 156 Fifth Ave., New York City.

REASONS FOR AMERICA'S OVERSHADOWING INFLUENCE IN CHINA

1. Refusal of U. S. A. to participate in opium trade or cooly traffic.

2. Absence of territorial encroachments in striking contrast to Great Britain, France, Russia, Germany, Japan.

3. America's stand for Chinese territorial integrity and the open door in trade.

4. Remission of Boxer indemnity fund.

5. Record of square deal in diplomacy.

For picture illustrating comparative size of population of United States and China, see *Missionary Review of the World*, January, 1912, p. 43.

EXCUSED FROM GIVING TO MISSIONS

The woman who

Believes the world needs no Saviour.

Believes Jesus was mistaken in the great commission.

Believes the gospel is not the power of God.

Wishes we ourselves were still heathen.

Believes in every one for herself.

Asks, "Am I my sister's keeper?"

Does not believe in the fatherhood of God.

Does not believe in the brotherhood of Man.

Believes that might is right.

Approves of war.

Does not desire the Kingdom of God.

Does not believe in Christian stewardship.

We join these when we say: "I pray thee have me excused."

Hints and Suggestions

Chapter IV

ILLUSTRATIVE

One of the most striking features in regard to the Chinese Church is its ratio of growth. Morrison went to China in 1807. In 1834, at the death of Morrison, there were three baptized Protestant Christians in China. In 1846 there were six; in 1875, thirteen thousand; in 1900, one hundred thousand; in 1912 there were three hundred thousand. Dyer Ball (p. 173) says that if the ratio of growth of the last decades continues there will be twenty-five millions in 1950.

How shall this ratio be shown to the eye? The easiest way is by solids. Represent the six by a cube or block 1.8 inches each way; the 13,000 by a cube 25 inches each way and the 100,000 either by eight of the 25-inch cubes, or by a monster 47 inches each way. One could start with a very tiny first cube and make the edge of the next 13 times as long, and the third 25 times as long as the first. The church in 1912 can be represented by three of the largest cubes. A child's block, a hat box and a packing case could be pictured on the board.

A very homely but perhaps effective means of illustration would be by means of *rice*. It might be called, "How Rice Christians Grow." Three grains of rice for the Chinese Church of 1834; six grains for 1846, one and three-fourths cupfuls for the church of 1872, three and one-third quarts for the church of 1900, and ten quarts for the church of 1912. If one could have the actual rice in glass cans it would be most striking. Or one could put the rice in little bags that could be sold after the illustration was complete. Actual count of one cupful of rice showed that there were a little less than

seventy-five hundred grains in the cup. The number would vary a good deal with the grade of the rice, but it seems safe to take thirty thousand to the quart measure of rice. If too much trouble to make the objects they could be pictured on the blackboard.

The most important point of emphasis in this chapter is to picture this Chinese church. The charts already suggested give its rate of growth. Its heroism might be graphically depicted by the following devices: Using rice as in the previous illustration, take out of the three and one-third quarts representing the Chinese Church of 1900, one-third quart to represent the number of those who laid down their lives rather than betray their faith.

A file of Christian soldiers may be drawn with every tenth place vacant; a circle of ten sectors, one colored red to represent the Chinese martyrs in the Boxer Rebellion, are other devices. It should be remembered that this proportion is for the church at large, and that in regions where the persecution fell heaviest, as in Shansi and Chihli, there were churches where almost the entire membership laid down their lives for Christ.

THE CHURCH'S TESTIMONY

Ten Thousand Martyr Lives

CHINA'S RESPONSE

A growth of 230 per cent in ten years, from
90,000 to 300,000

METHODS OF DEVELOPING THE CHAPTER

An instructive contrast may be made between the *Churches of the Passing Order* and the *Church of the Living God*.

Inasmuch as the study of last year was devoted to the ethnic faiths, it will be unwise to dwell on the three religions of China, Confucianism, Buddhism and Taoism. A blackboard outline or chart will recall to the mind the salient facts. As, for example:—

<i>Characteristics</i>	{		Confucianism, Ethical and intellectual.
	{		Buddhism, Ritualistic and philosophic.
	{		Taoism, Spiritualistic, superstitious.
<i>Defects</i>	{		Confucianism, No message for the common people.
	{	Buddhism	{ No personal God.
			{ No sanctions of morality.
	{	Taoism,	No message for the educated.

“Confucianism based on Morality.”

“Buddhism based on Idolatry.”

“Taoism based on Superstition.”

“Confucianism = man worship.”

“Buddhism = idol worship.”

“Taoism = spirit worship.”

It should be pointed out that these defects overlap and interlock as the three systems are so grown together that most Chinese repair to all three religions for different purposes, and hold them all in one confused mass of dogma and aspiration. But on broad lines it may be said that Buddhism is set aside as inadequate by the best educated; that Confucianism is regarded by its own devotees as addressed to the superior man, and has in it no passion of humanity, and that Taoism is hopelessly becalmed in the fog of its debasing animism and superstition.

In contrast to this may be placed the picture of the Chinese Church; its slow, hard beginnings, its remarkable growth, its heroism, its generosity, its dawning evangelism, its appeal to

the student class. Each of these points could be elaborated in a brief paragraph by one speaker in reply to the question, "What interests me in the Chinese Church?"

After presenting this contrast the needs of the Chinese Church might be developed in similar fashion. Dr. Headland enumerates five. As each is presented let there be prayer that American Christians may be led to do their full share in meeting this need.

If the topic scheme seven (p. 10) is adopted the emphasis would lie on making a character sketch of the Chinese Church, contrasting it at every step with our own; its three generations of Christian experience with our millennium of Christian inheritance, its insignificant numbers with our commanding position [in China after one hundred years one Christian to fourteen hundred; in America, one Protestant church member to every four of the population]; its small, scattered churches with our great edifices; its deep poverty with our boundless wealth [the average wage of the Chinese Christians is not \$2 a month; the wealth of Protestant Christians is at least twenty billion dollars.* This is based on the assumption that numbering more than one fifth the population they have this proportionate part of the wealth of the country. As a matter of fact they belong to the more prosperous sections of the community in most cases]; its suffering of martyrdom with our easy lives; its generosity with our self-indulgence; its ratio of growth with ours [the Chinese Church has been doubling once in seven years, church membership in the United States in 1909 increased one and one-half per cent].

After all of these contrasts have been given drive home the challenge that such a church makes to deeper consecration of life and money.

In developing scheme seven, present a series of pictures, either tableaux, pantomime or word pictures of the Chinese Church. Many are suggested in the text-book: Pastor Meng, an unnamed pastor, the Christian Endeavor Society in Peking,

Miss Yu, Aunt Hian, Mother Wang, Pastor Ding, the old blind woman (p. 168). In Arthur H. Smith's *China in Convulsion*, in Arthur T. Brown's *New Forces in Old China*, will be found other instances. Many of the pamphlets noted in the list contain admirable material. *Glimpses of the Girls' Boarding School in Peking* (Meth.) is particularly rich in sketches of Christian women and girls.

If the dramatic method of presentation is chosen, the sketch entitled *A Rice Christian*, advertized among the pamphlets, will prove excellent, though of course it covers only the one phase of the life of the Chinese Church. There is no doubt that the giving of such a drama would make a powerful impression. If it were desired to present the various phases covered by Dr. Headland it would be a simple matter to arrange a dialogue from the text. Two or three missionaries are in conversation with a group of American Christians, who doubt the possibility of really converting the Chinese. As they bring out the following objections the answers are readily given from the text:—

OBJ. "Their own religions are good enough, anyway."

ANS. Brief characterization, and fact that Chinese themselves have repudiated these religions.

OBJ. "The Chinese are too materialistic to understand Christianity."

ANS. Instances one has known of spiritual power.

OBJ. "They only profess Christianity for self-interest."

ANS. A chorus of those who give instances of persecution during Boxer Rebellion.

OBJ. "Well the mass of the people are so opposed that it is hopeless."

ANS. Figures showing the turning of the people since 1900 and growth of church, given by several people.

OBJ. "Christianity is only an imported religion any way, and they depend entirely on foreign money."

ANS. The gifts of the Chinese Church, its self-sacrifice.

OBJ. "Well if all this is so, I don't see that we need to do any more, such a wonderful church can surely look out for itself."

ANS. The various needs of the church in China are emphasized.

A CHALLENGE TO CHRISTIAN AMERICA

We now send one missionary abroad to each 3,500 of our members.

In 1860 Kansas, out of a population of 100,000, sent 18,000 soldiers to defend the Union. One to every $5\frac{8}{10}$ of her population.

Is Christ's Kingdom as worthy of devotion as the Union?

If we sent one to every 800 of our membership we could put 24,000 missionaries in the field, with 799 left to look after our home responsibilities. Could we not spare one to care for 600,000,000 non-Christians—America's share in the world problem?

WHAT CHINESE CHRISTIANS ARE DOING

— (Items gleaned from *The Missionary Review of the World*)

A high official, recently converted, is supporting 20 evangelists at an expense of \$7,000 annually. Another supports a hospital, where 50,000 patients are treated each year.

Within a few years the Evangelistic Association of Chinese Christians has been formed to carry on great campaigns of evangelistic meetings without the aid of foreigners.

The first Chinese Y. M. C. A. secretary was Mr. C. J. Wang (in Amoy dialect Mr. Ong Chong Jin). There are now 41 Chinese secretaries and 40 foreign secretaries. All Y. M. C. A. budgets are locally raised.

Christian Endeavor bands are holding meetings in shops, streets, temple yards and villages. These young Christians are showing renewed zeal since the proclamation of religious liberty under the republic.

One inhabitant of Haitang, a Chinese island with a population of 70,000, while traveling on the mainland heard of Jesus from a fellow traveler at a Chinese inn. When he returned home he carried the good news to every one of the 411 villages on the island. When the missionaries entered, ten years ago, they found a prepared people, from the labors of this one Christian who had heard the gospel once.

A Christian worker in a village in North China writes: "Every member of our church is in trouble. To be reviled and cursed is considered light, most of them have been maltreated and beaten. . . . The load is more than I can carry and I feel utterly broken and cast down."

Dr. Yang is called the Chinese Moody. He gave up a lucrative medical practice to become a teacher of the Bible. He is now organizing Bible study work throughout the country.

Ninety-two members of two churches in Shansi have volunteered for free evangelistic service. The time pledged runs from a month to a day, and averages five and one-half days each.

In Hunan the members of one church have systematically visited 1,448 villages in their district with the gospel message during the year.

In Canton there are ten self-supporting, independent Chinese churches.

The students of Canton Christian College collected more than \$40,000 in a campaign for the endowment of the college. While there are not more than 6,000 Christians in the 1,000,000 of Canton's population there are several of them in the highest government positions, and a large number as teachers in the government schools.

Hints and Suggestions

Chapter V

ILLUSTRATIVE MATERIAL

The fifth study might well be made a picture meeting. Every Board has a wealth of pamphlets and cards containing pictures of the medical work in hospitals and dispensaries. In many cases it might be possible to secure a stereopticon lecture on the medical needs and opportunities of China, as many Boards have slides and lectures to rent or lend; in others, to use the radiopticon to throw upon the screen enlargements of ordinary pictures and objects. If only the cards and pictures cut from magazines are available it might be interesting to collect at one table pictures illustrating the crowding, lack of sanitation, poverty and disease of China; at another the pictures of hospitals and dispensaries and their work; and at a third, photographs of notable medical missionaries and of Chinese trained as physicians and nurses. If there were those able to explain the pictures at each table, this in itself would make an impressive program.

In one Sunday school last winter two classes of boys made picture charts to illustrate India and China. The background of the chart was made of a cheap window shade of pleasing green color. On this were pasted scores of pictures, big and little, each one with lettering beneath to explain. These charts were hung from a rod, and remained for weeks in the Sunday-school room where they could be inspected. There was usually a crowd of children around examining the charts, before and after school.

An interesting chart is made by comparing the medical needs of China and America.

SUGGESTIONS AS TO METHOD

Let the meeting open with a square defense of the medical mission on its merits.

1. In line with Christ's example.
2. A powerful evangelizing agency.
3. A recognition of dignity of the body.
4. In obedience to Christ's commission.
5. A high form of social service.

Following, the special needs of China, as clearly indicated in the text-book, may be given. Try to make the woman imagine what it would mean to be obliged to be without skilled medical aid within reach. Call to mind emergencies that frequently arise here; show the suffering and loss of life which would ensue were our condition that of China. Show how China is a great center of infection for the rest of the world because of her crowded conditions, her poverty, her lack of sanitation and the ignorance of her people.

TRAINED PHYSICIANS IN CHINA AND AMERICA

In China 365 to 432,000,000.

In United States 180,000 to 90,000,000.

Proportion to population, China 1 to 1,118,000.

“ “ “ U. S. A., 1 to 500.

If U. S. A. no better off than China, we should have
eighty physicians for the entire country.

If China were as well supplied as we, she would have
865,000.

In another the physical needs of China could be set forth.

CHINA, A LAND WHERE

There is:—

No board of health with large powers,
No sewer system,
No quarantine for contagion,
No scientific practice of vaccination,
No knowledge of surgery,
No trained nurses,
No hospitals,
No household sanitation, except where recently
introduced.

A LAND WITH

The largest birth rate,	The largest death rate,
Bubonic plague,	Pneumonic plague,
Cholera,	Smallpox,
• Leprosy,	Tuberculosis,
Allowed to run unchecked	

A MENACE TO THE WORLD'S HEALTH

The services of medical missionaries in opening China to the gospel may well be reviewed. Dr. Peter Parker of Canton is said to have opened China at the point of a lancet. The story of the illness of Lady Li Hung Chang, and her cure at the hands of Dr. Leonora Howard, with the resulting friendliness of Li Hung Chang to missions is well known. Access to the higher classes may well be said to have been won by the medical missionary.

The supreme need for the woman physician should be emphasized. Chinese etiquette forbids women to receive medical

aid except at the hands of women. The home life is open to the woman physician as to none other.

In *Rex Christus*, the former study book on China in our series, will be found an admirable account of medical missions, the opening of the Woman's Medical College in Canton, and the training of Chinese women (pp. 178-184).

A biographical setting for the chapter offers great possibilities. The life stories and achievements of Hui King Eng, Ida Kahn, Mary Stone and Li Bi Cu are an argument and an appeal. Four young ladies in costume could relate in the first person these stories, and in the telling throw into relief the needs of the people, the opportunities of service, and the abilities of these Chinese women. Leaflets giving their story have been published by the Methodist Board (see list, p. 73). The telling may be useful in other denominations, for the Methodists have led in giving the fullest possible training to Chinese women and then in trusting them with full responsibility, and recognizing them by official appointment. All rejoice with them in their justly earned reward of the assistance which they have on the part of a very remarkable group of Chinese women.

A dramatic setting to the chapter was given at Northfield when a group of missionaries, under the direction of Dr. Li Bi Cu, enacted the experiences met by a medical missionary on tour. The tent was set on the lawn. At one side was the Bible woman in quiet conversation with a group of waiting patients. Near the tent the doctor prescribed, adjusted bandages, examined eyes, talked with the haughty lady whose bound feet were painful, etc. Such a scene could be arranged wherever it is possible to get a missionary to train those taking part and to borrow a few costumes.

The real crux of this chapter should be placed on a discussion on ways of meeting the serious situation regarding medical missions: (1) What we can do to better equip and enlarge our hospitals already on the field? (2) How can more workers be secured?

Dr. Potter's paper brings out very clearly the fact that the present supply of women physicians is inadequate to meet the needs of our own country. At a time when the openings for the woman physician were never so great the supply is both relatively and absolutely smaller.

If, as seems most likely, the economic cause is a large factor in this problem something may be done. A girl on leaving college knows that for five years more (four in medical college and one as interne) she must be under a heavy expense, and for several years after that she cannot hope for much income. This absolutely shuts out many women; for the difficulties in the way of a woman's earning her own way are much greater than are those before a man. There is a real need that medical fellowships be established by Boards and individuals to make it possible for the right women to study medicine.

Another way in which the situation may be helped is by giving wide publicity to the needs on the foreign field; so that physicians and nurses may be put in the way of knowing of the need.

SERVICES OF AMERICAN MISSIONARIES

Opened first hospital in China, Canton.

Opened only woman's medical college in China.

Negotiated treaty which opened Japan to the world.

Founded Chinese Repository.

Introduced American fruits.

Translated text-books of Western education.

Founded twelve out of the fourteen missionary institutions of college grade in China.

Opened only mission colleges for women.

Began work for blind and deaf and dumb.

The medical branch of missions is probably doing more toward reconciling the Chinese to foreign association than any

other agency. . . . The missionaries are practical forerunners of commercial enterprise. They seldom fail to win the respect and esteem among those who do not accept their doctrines and they unconsciously pave the way for further foreign intercourse. (*Daily Consular and Trade Reports*, March 16, 1909, p. 13.)

WHAT YOUR MONEY WILL DO

- \$25,000 will build a woman's college in Foochow.
- \$13,200 will send out twelve medical missionaries for one year.
- \$10,000 will build a hospital and dispensary, or a girls' school.
- \$5,000 will build a girls' school, or an operating room and surgeons' ward.
- \$3,000 will build a Bible woman's training school.
- \$2,000 will build an orphanage.
- \$1,100 will send out for a year an educational, a medical, or an evangelistic missionary.
- \$400 will provide for a girls' day school.
- \$150 will provide for a native doctor.
- \$75 will pay for a native hospital assistant, or a native teacher.
- \$40 will provide a scholarship for a native medical assistant.
- \$30 will support a day school for a year, or provide a boarding school scholarship.
- \$25 will provide a Bible training school scholarship.
- \$20 will provide one of thirty shares in a missionary's salary.

SOME CHRISTIAN LUXURIES

- \$2 will give a girl a year in a day school.
- \$50 supports a Chinese pastor one year.
- \$20 supports a pupil in boarding school one year.
- \$40 supports village day school, where a score or more heathen boys may be put under Christian influences for a year.
- \$3,000 will build a dormitory to accommodate thirty pupils and a teacher's residence of ten rooms. Such a building at home would cost \$30,000.

Who will treat himself to one?

Hints and Suggestions

Chapter VI

ILLUSTRATIVE

A chart showing the disparity between China, the most literary of the non-Christian nations, and the United States in regard to the use of books will prove valuable.

CHRISTIANITY A READING RELIGION

Libraries in the United States +. Libraries in China —.

If Confucianism equaled Christianity as patron of books, China would have 29,000 libraries with 246,000,000 books.

Christians flood world with 381,166,106 pages of Christian literature annually.

How much do Buddhists, Confucianists, and Taoists send abroad?

THE BIBLE AND THE SACRED BOOKS

Bible translated into 426 languages.

Bible sales annually, 13,000,000 copies.

Scriptures of Buddhists, Hindus, Taoists, Confucianists. Few translations; for the most part by Christian scholars.

Koran, against Moslem doctrine to translate it.

THE BIBLE IN CHINA

Bibles and Portions sold in China in 1909, 3,895,105.

Bibles and Portions sold in China from opening
of work to 1909, 43,796,816.

Proportion given away, one half of one per cent.
(Estimated from statistics of British Bible Society.)

Agencies of translation and distribution :

British and Foreign Bible Society,
American Bible Society,
Scottish Bible Society.

METHODS OF PRESENTATION

Four points stand out very clearly in the subject-matter of this chapter: the literary preparation of China; the supreme influence of the Bible; the inadequacy of the present supply of modern literary agencies; the unique opportunity of influence through the printed page.

No non-Christian nation has so emphasized education as has China; and no nation has such an ingrained reverence for the printed page as has China.

Open the meeting with a brief sketch of Chinese literature under the heads indicated by Dr. Headland. Follow this with a dialogue abbreviated from pp. 231-243, in something this form:—

DR. HEADLAND. "What do you consider the best way, honorable sir, to bring a subject to the attention of the Chinese?"

CHINESE SCHOLAR. "Without question, venerable friend, through the printed page."

DR. H. "May I venture to ask what evidence you adduce for such a statement?"

CH. SCH. "Study growth of Buddhism," etc.

Condense matter on pp. 231 and 232, giving its substance in your own words, or selecting one or two points.

DR. H. "Are there any other instances similar to this?"

CH. SCH. "Indeed, my learned friend, I was about to speak of Catholicism," etc. (p. 233).

Omit matter on p. 234 except the last sentence.

DR. H. "May I ask, venerable sir, if you belong to the Catholic Church?"

CH. SCH. "I belong to no church," etc.

Use matter on pp. 235 and 236, freely adapting and condensing, and carrying on dialogue as written to end of p. 238.

DR. H. "And what do you think of our Protestant methods in contrast to those of the Nestorians and Moslems?"

CH. SCH. "Wise," etc.

Follow dialogue on pp. 239 to 241, using words about as given, but with condensation.

DR. H. "Venerable sir, I cannot thank you enough for what you have told me. I certainly have much food for thought, and I shall pass on your words to my American friends."

Let this dialogue be followed by a discussion on the question, "What are the chief literary agencies at work in China?"

These might be mentioned:—

1. The mission presses.
2. Commercial Press, Limited.
3. Daily newspapers.
4. Western text-books.
5. Missionary translators.
6. The Bible societies.
7. The tract societies.

Let each speaker magnify the agency of which she speaks.

A paper on The Story of the Bible translation would be of great interest. It could be given to a woman who would put real study on the topic. Interesting names in Bible translation are those of Morrison, Milne, Mateer and Scherescewsky. This paper might be the means of drawing your society closer to the two great Bible societies. No reports are fuller of romance than those of the two Bible societies.

If the pictorial program is carried out a series of scenes might be arranged showing Morrison completing his translation of the Bible; Scherescewsky paralyzed, dictating Wenli version; a colporteur selling Bibles in Chinese village; a crowd listening to the reading of a newspaper; a table full of schoolbooks translated by missionaries.

The dramatic program suggests a Day in a Chinese Book Store. As these are small, mere alcoves in fact, it would not be difficult with the help of the Sunday-school library to suggest several shelves filled with books, presumably Chinese (!) Let the proprietor, a grave Chinaman, be seated among his wares, and to him let there come would-be purchasers asking for different books. The following are suggested:—

SCHOOLBOY for geography: Explains to merchant that government requires it now; “yes there are other countries besides China, see the map.”

LITTLE GIRLS for first reader: “Yes indeed, they are going to learn to read.”

MERCHANT soliloquizes: Queer world, no demand at all for classics, but hundreds of these silly things for girls, girls!

NURSE IN TRAINING: “Book on anatomy.” What? Brings out acupuncture chart. “No good?” “Indeed it has highest sanction!” “Must have anatomy. Can get it from Commercial Press, Shanghai?” “What will they want next?”

MOTHER: “Book on Care of Baby.” Dealer in a rage.

Mother holds ground. “Yes, there is one, translated by American teacher—must have it.”

OFFICIAL: "Book in International Law?" Queer so many want it, looks stupid.

STUDENT: "History of United States."

FATHER: "'John Halifax, Gentleman.' No? Then 'Oliver Twist.'"

"Why these translations of foreign stories. See all these Chinese stories. Why not try them?"

"Want something my wife and daughter can read."

Interspersed among others calls for Gospels, Psalms, Bible on the part of country man who has just heard of such a book, soldier who saw one in hands of comrade, man just out of hospital, student who has been to Y. M. C. A., etc. Make up dialogue with the conservative old dealer that shows why each wants it. Have him count up on an abacus the Bible sales he has made. Have many come in too poor to pay the price asked. Have one tell about the free libraries there are in America. His brother has seen them, etc.

Close any one of these programs with an appeal to help. Anyone can help to send Bibles; to see that missionaries have the funds necessary to distribute leaflets. From the tract Society in New York can be obtained leaflets telling the wonderful blessing of God on some of the tracts and leaflets that have sold in the thousands.

COMMERCE AND MISSIONS"

"The first call of a convert from heathenism is for clean clothes and a better house."

English missions promote trade ten pounds for every pound of outlay.

"The gospel has added a second story to our houses."
—Persian convert.

Kerosene oil, glass windows, stoves, pictures, plumbing, sewing machines, clocks, lamps, a few specifications.

“When a missionary has been abroad twenty years he is worth ten thousand pounds to British commerce.”

In Natal, South Africa, a native kraal, untouched by missions, imports goods to the value of about ten dollars each year, each native-educated Christian requires on the average one hundred dollars of imports. The Zulu Christian community consumed \$400,000 of the import list of Natal.

“Missionaries have penetrated far into the country (China), and have invariably been the frontiersmen for trade.”—Chen-tung Liang Tung, Chinese Minister to United States.

“That commerce follows the missionary has been indubitably proved in China.”—Hon. Charles Denby, Minister to China.

Quoted from pamphlet by J. S. Dennis, entitled, *Commerce and Missions*, 10 cents, Laymen's Missionary Movement, 1 Madison Ave., New York.

EXTRACT FROM *WOMAN'S JOURNAL*

A plea comes from Miss Laura M. White, who is at the head of a union college and normal school for Chinese girls in Nanking. . . .

In a private letter Miss White says:—

“Won't you mail to me any articles, books or old magazines, on the woman or the child, etc.?”

“Why do I need them?”

“I think there is a turn of ways just now in woman's work in China. The time has come when an appeal is not only to be made to the individual woman, but when we must furnish new ideals, new customs, new paths of service for a whole nation of women who have rejected the old ways, who demand freedom, who wish to enter every path that men tread.

“In connection with our college work I have consented to edit a *Chinese Woman's Journal*, financed by the Christian Literature Society. Much of the work on the paper will be

done by our college girls, for I aim to make a good translating department a feature of our college.

“Thus in the college the girls will be learning how to teach a whole nation of ignorant, eager women, and learning a little of how to make altruism a science. They will learn to write articles broadly religious, with Christianity as the fulfillment and crown of science, and not the foe of evolution.

“They are now working on stories for children, adapting talks to teachers, to mothers, working on articles about hygiene, the cigarette, etc. One girl is working on the translation of *Sadie Crewe*, another on a series of *Parables of Nature*, while a very ambitious one has commenced *Les Miserables*.

“Oh, that I might be deluged with literature about women! Not namby-pamby, predigested stuff, but things a little hard to digest.

“Now, please interest your progressive women in our girls and college plans, and if you and they will send me even old magazines about women and children, domestic science, teaching hygiene, kindergarten songs and plays and stories for translating and adapting—besides some tough meat for me—I shall be most grateful.”—Address Miss Laura M. White, Union College for Women, Nanking, China.

Send by book or parcels post, strongly wrapped.

Maps, Charts and Pictures

Lecture given at Northfield by Miss EDITH P. THOMSON

There are certain statistics, facts of geography and history and general truths, which can be made impressive and fixed in mind only by visualizing them, presenting them to the eyes as well as to the ears of the audience. A few of these features have been selected to accompany each chapter of the text-book. They do not in any case seek to cover the whole program. They should act rather as side lights, or as background.

Nothing is here which requires more than ordinary ability to wield a ruler and marking crayon. Enlist the younger women or the girls in some of this mechanical work. Much of it will prove really fascinating when once they have set to work with proper materials. It may open the way to larger interest for them.

Although it may be necessary to give some time beforehand to the preparation, time will actually be saved in the meeting, for a brief explanation will suffice to drive home the lesson, while the charts, pictures and mottoes can be trusted in great part to do their own work. Their very presence too, adds attractiveness to the room, and gives a zest to the meeting over and above the lesson taught.

CHAPTER I

A. Map Work. Aim to make the women feel at home with the map of China—usually a bugbear—and to gain a degree of ease with some of its geographical terms. In the preliminary notice of this meeting ask the members to come provided with pencils. Have a map of the world, if possible, showing China in its relation to other countries. Place in a prominent position an outline map of China, and distribute to each woman in the audience a copy of the outline map seen on page , showing the parts of the United States and China which lie between the same number of meridians and in the same parallels of latitude. Explain from the blackboard, or manila paper chart, some common Chinese prefixes and suffixes thus:—

King	= Capital	
Ho	= River	
Shan	= Mountain	
Hu	= Lake	
Pe, pei or peh	= North	<i>e. g.</i> { Pe king Hu peh
Nan	= South	<i>e. g.</i> { Nan king Hu nan Ho nan
Tung	= East	<i>e. g.</i> { Shan tung Kwang tung
Hsi or si	= West	<i>e. g.</i> { Shan si Kwang si Shen si
Shen	= Gorge	
Sze	= Four	
Chuen	= Streams	<i>e. g.</i> Sze chuen

Call attention to the names which include these syllables already printed on the small maps, then ask each woman to write in the proper places on her own map, the names of provinces given on the blackboard. Compare also the distances from the coast of the province Kansu, China, and of Kansas City. The leader may find it easier to have previously pencilled these names on the large outline map, that she may point to each province as she describes its location, that the audience make no mistake in the individual work. This work cannot fail to be interesting, and after once having made their own maps, the women will have gained a fairly definite idea of the situation of the majority of the provinces of China. The little maps can be used later in the study to fill in names of mission stations or other important points.

An excellent relief map of China, about 14 x 9 inches, showing the great waterways and fine harbors, is published on the same sheet with the new naval flag of the Republic (colored) and picture of the baby emperor, by the Presbyterian Board, 156 Fifth Ave., New York City. Price 5 cents. The large outline map referred to above is to be had for 15 cents at the Woman's Baptist Foreign Missionary Society, Ford Building, Boston, Mass. The small individual maps are published by the United Study Committee at 2 cents apiece, or 15 cents a dozen.

B. Charts. The five charts pictured on pages 56-60 are all made on heavy unbleached muslin, 36 x 42 inches. In Chart I, Population, page 57, make the large rectangle 32 x 13½ inches. Divide the second rectangle into sections of respectively 10, 9½, 6½ and 6 inches.

This chart is a slight modification of one found in the pamphlet *Suggestions to Leaders for the Class Session—The Uplift of China*. 10 cents. (Missionary Education Society, 156 Fifth Ave., New York City.) The pamphlet contains several simple charts on China, among others one which would serve as an excellent companion to that given here, representing the "Area of the Chinese Empire," this area being pictured as the upper half of a great circle, while the lower half is filled by Europe and Egypt. In exhibiting Chart I it will be doubly impressive to point at the same time on the map of the world to the large part of the earth's surface over which an equal population is distributed.

C. Blackboard Exercises.

1. To illustrate causes of the Boxer Uprising.

EUROPEAN AGGRESSIONS

Dec., 1897.	Germany takes Kio-chou Bay.
Mch. 27, 1898.	Russia " Port Arthur.
Apr. 2, 1898.	England " Wei-hai-wei.
May 2, 1898.	France " Kwang-chou-wan Bay.
	Japan " Five ports.
1899.	China no large port left free.

2. China's Ladder of progress.

(This may be turned into a general exercise by leaving space at the left of the ladder for the dates, and asking different women to write them on the board as each step is noted.)

CHAPTER II

A. Decorate the room with charts on which are mounted pictures of Chinese women,—teachers, Bible women, schoolgirls, etc.

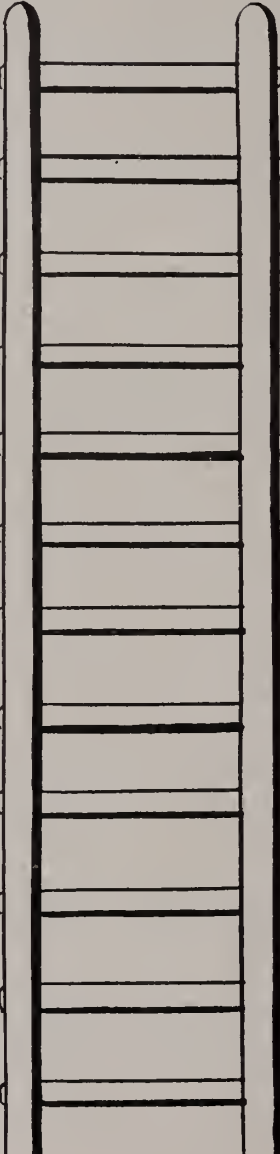
B. Make mottoes on manila paper from sentences in "Illustrative Quotations," page 75 of the text-book, *e.g.*, "Of all women of the Orient I love the Chinese best." (I. B. B.) or "Modest, graceful, attractive." (Dr. W. A. P. M.) Or mount the pictures on separate cards, writing quotations below, and give them as souvenirs at the close of the meeting.

C. To show the need of work for women: String on a tape twenty paper dolls from 9 to 12 inches high,* eighteen men at one side, two women at the other, thus representing the 90% men and the 10% women already reached by missionary effort. See quotation at bottom of page 77. The same proportion prevails in a large part of China.

(This idea may be used if preferred in connection with Chapter IV.)

* See design above Chart III, page 59.

China's Ladder of Progress



Feb. 16, 1912	Yuan Shi ki, President of the Chinese Republic.
Feb. 12, 1912	Abdication of Manchu Emperor.
Nov., 1911	Republic proclaimed by revolutionists.
Oct., 1910	First National Assembly at Peking.
1909	First Provincial Assemblies met.
1907	Constitution promised.
1906	Anti-Opium Edict.
1904	Confucian examinations abolished.
1901	Edict favoring Western education.
1900	Boxer uprising.
1898	Kuang Hsü's twenty-seven Reform Edicts.
1894	Chino-Japanese war. Chino's fleet destroyed.

POPULATION

400,000,000

CHINA
PROPER

NORTH & SOUTH
AMERICA

AFRICA

GERMANY

OCEANIA &
AUSTRALIA

MISSION COLLEGES IN CHINA



CHAPTER III

A. Blackboard.

CHINA'S DEBT TO MISSIONARY EDUCATORS

	† Dr. W. A. P. Martin	<div style="display: inline-block; vertical-align: middle; font-size: 4em; line-height: 1;">{</div> <div style="display: inline-block; vertical-align: middle; text-align: left; padding-left: 10px;"> Presidents of First Six Government Colleges </div>
	† J. C. Fergusson	
	Timothy Richard	
Framers First Public School System	<div style="display: inline-block; vertical-align: middle; font-size: 4em; line-height: 1;">{</div> <div style="display: inline-block; vertical-align: middle; text-align: left; padding-left: 10px;"> † Dr. W. M. Hayes † Dr. C. D. Tenney </div>	
Teng-chou College under	† Dr. C. W. Mateer	<div style="display: inline-block; vertical-align: middle; font-size: 4em; line-height: 1;">{</div> <div style="display: inline-block; vertical-align: middle; text-align: left; padding-left: 10px;"> 13 professors for govern- ment colleges. </div>

B. Chart. To illustrate the predominance of American influence in educational missions. See Chart II, page 57.

Of all mission colleges in China, which were the only colleges there until 1898, twelve were founded and are now supported by American missionary societies, four by British, two by American and British together. In making this chart, cheap little silk flags may be sewed to the background in place of drawing. Make the small rectangles representing the colleges 2 inches high by $1\frac{3}{4}$ inches wide.

CHAPTER IV

A. Make a chart thermometer to illustrate the growth of the Chinese Church.

(Use either one of these paragraphs preferred and discard the other.)

Take an oblong piece of stiff cardboard at least 24 inches high and 7 or 8 inches wide. Cut a slit in the middle about 4 inches from the bottom, and another $2\frac{1}{2}$ inches from the top. Sew the end of a strip of white tape to

<p>(Slit)</p> <p>1910 ——— 198,000</p> <p>1900 ——— 113,000</p> <p>1875 ——— 13,000</p> <p>1842 ——— 6</p>	<p>the end of a strip of red tape, and insert the tape through the slits, sewing the remaining ends together again at the back of the cardboard after inserting through the slits, so that the tape forms an endless strip. Draw and color red the round bulb of the thermometer just under the lower slit. Then draw heavy horizontal lines right and left of the tape column, labeling them with the number of Protestant Christian communicants found in China at each given date thus:—</p>
--	---

Let the tape stand at first with the red just showing above the lower slit. It can then be pulled from the back to make the red rise slowly to the successive dates.

If the present rate of increase should continue, there would be 25,000,000 Protestant communicants in China in 1950.

† American.



CHINA'S APPEAL

CONFUCIAN



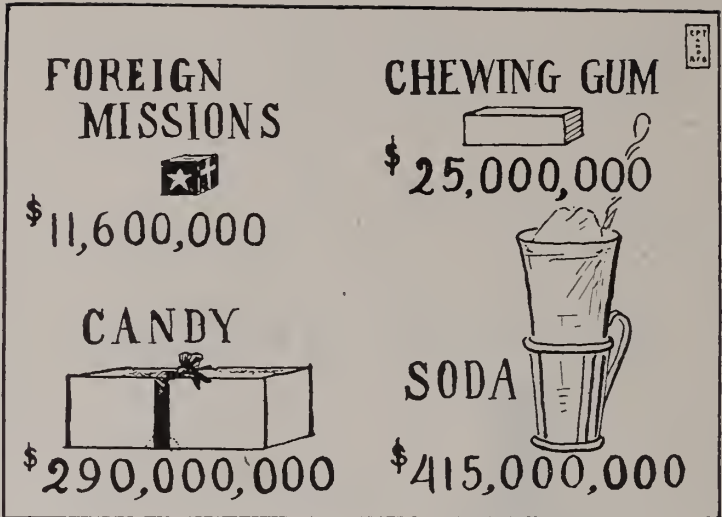
MOSLEM



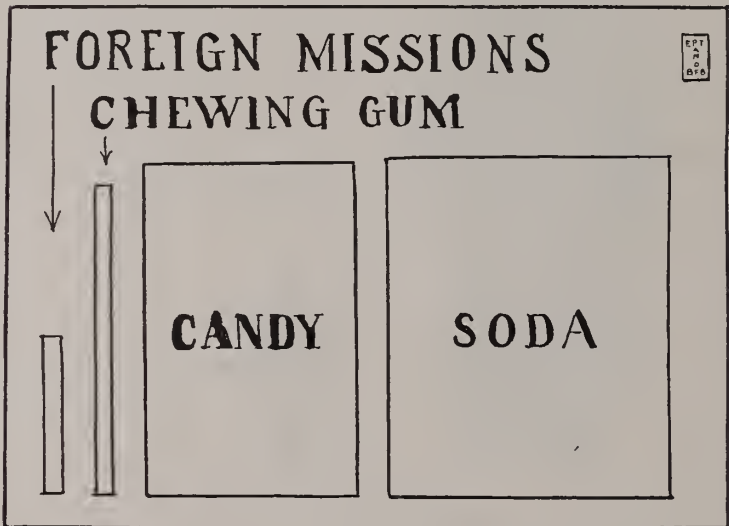
CHRISTIAN



a



b



To the left of the lower slit draw a short heavy horizontal line, and letter at its left 1807 . Letter at the right of the slit Morrison. Draw four other horizontal lines right and left of the tape column. Make the first of these at a point slightly less than one third of the way up from the bottom mark, labeling it correspondingly at the left 1842 6 (the 6 at the right over the word Morrison). Make the next line again at the same distance above the second, labeling it 1875 13,000. About an inch below the top slit label the line 1910 198,000, and shortly below that make and label the line 1900 113,000. The tape which stands at the beginning with its red just showing at the first line labeled 1807 Morrison, can be pulled from the back to make the red slowly rise to 1842. when there were but 6 Chinese Christians, and so on past the successive dates which indicate the increasing growth. If the present rate of increase continues, there will be 25,000,000 Protestant communicants in China by 1950.

B. Chart III, page 59.

China's Appeal, represents the Christian communicants (Protestant) in round numbers at 200,000 or one fifth of a million, the Mohammedans at from ten to twenty millions, all the rest of China's 400,000,000, as Confucian, since every Buddhist and Taoist is at the same time a follower of Confucius. Make the Confucian silhouette, 36 inches high, the Moslem, 10½ inches high, the Christian, 2 inches.

C. How American Women and Children Spend Their Money. See Chart IV, page 60; use either a or b.

If *a* is used, make the soda glass 12 inches high, by 5½ inches wide at the top. Make the candy box 12 inches long, by 4⅓ inches high, and 3 inches deep. Package of gum 6 inches long by 2 inches high, by 1 inch deep. Mite box 2 by 2 by 1½ inches.

Objects may be substituted for pictures, or ribbons of different lengths used. A ribbon 4 yards long represents the soda, one 2 yards and 32 inches long the candy, one 8 inches long the gum, and 4 inches long the foreign missionary contributions. The figures given for foreign missions represent all the contributions for that object from all Protestant churches in the United States.

If *b* is used, make the square for soda 20 by 16½ inches, candy 20 by 12 inches, gum 1 by 18½ inches, mite box 1 by 9¼ inches.

CHAPTER V

A. Picture charts of hospitals, missionary doctors, Chinese women medical graduates, etc. Our women should become familiar with their own mission buildings, and the faces of their medical workers.

B. Letter a large sign :—

WANTED FOR CHINA

91 DOCTORS

61 MEN—— 30 WOMEN

These are the figures for imperative needs of all Protestant denominations in the United States. One's own denominational needs may prove more telling.

CHAPTER VI

Make a chart showing what a dollar will do to supply Scriptures in China, thus:—

OPTIONS ON A MISSIONARY DOLLAR

1. Send a Bible woman, two weeks.
2. “ an Evangelist, one week.
3. “ a Colporteur with the Bible, twelve days.
4. Buy fifty copies of the Gospels.
5. “ twelve New Testaments.
6. “ three Bibles.

This can be written on manila paper 26 by 31 inches with large marking crayon in a very few minutes.

Missionary Game.

If the pictures have been freely used throughout the year it will be interesting to bring them all out again after the course on China is completed, cover their name labels, and substitute a number instead, and then invite the women to spend a social quarter of an hour guessing the name of each picture, asking them to write the names guessed opposite the corresponding numbers on sheets of paper which they have received for the purpose. The object is of course to see who can recall the greatest number.

Mechanical Details.

‘ If manila paper is used instead of cloth be sure to fold under several inches at the bottom to prevent rolling. It is easier to procure cheap grades of muslin of a suitable width than paper, and the cloth is much easier to transport.

Gummed paper letters are a great convenience, and the time saved and effective results make the money spent for them a good investment at the beginning of the season. Letters are obtained from Dennison, or from The Tablet and Ticket Co., 381 Broadway, New York City. Catalogues from both places free. On the charts given here $2\frac{3}{4}$ and 2 inch letters are used. Some of the Women's Boards sell an outfit of pattern letters for \$1.00. Marking crayons of all colors, and gray or brown paper mounts for pictures are to be had for a few cents wherever artist's materials are sold. A set of patterns for the silhouettes for "China's Appeal," and sets of decorated paper dolls consisting of two women (which would complete the number of women necessary when twenty dolls are exhibited) together with one man to serve as pattern for the others, may be had on application to Miss Bertha F. Bennett, 14 Elm St., Bloomfield, N. J., at 12 cents each set postpaid. One set of silhouette patterns and one of dolls sent together to one address, 22 cents.

Mission Study Class Outlines

BY

MISS MARY PEACOCK

Leader of Mission Study Class at Northfield

STUDY I.—INTRODUCTORY

I. *Silent Prayer*, followed by the Lord's Prayer.

II. *Providential leadings*:

Changed plans in study program.

Timeliness of *China's New Day*.

Author's preparation for book.

China—subject of study for all church and college groups.

Possibilities in this great study campaign.

III. *Aim*. "To discover the significance for us of China's break with the past."—*Milliken*.

IV. *Maps and Charts*:

a. Maps { Wall maps
Outline maps for each member.

b. Charts.

Relative land areas. *e. g.*, China and United States.

Population.

Mileage—railroad, telegraph, etc.

V. *The Chinese Empire*:

Extent.

Physical features.

Effective isolation.

Racial variety.

Divisions.

VI. *China* :

Physical features { Height of land.
Coast line.
Navigable streams.

Material wealth, agricultural, mineral, etc.

People.

Economic conditions.

Necessity of future emigration and colonization.

VII. *China as a World Factor*.

VIII. *Bible*, Ezekiel xxxvii. 1-14.

IX. *Prayer*, leader.

STUDY II.—CHAPTER I

I. *Blackboard*. "The Renaissance+the Reformation+the French Revolution+modern thought+the inductive method, in our country in one decade=China to-day."—*Williams*.

II. *Chart*. Chronological list of leading events in last decade of Chinese history.

III. *Bible*, Isaiah lv.

IV. *Prayer*, leader.

V. *Historical parallels*—special assignments.

Comparison of periods in Chinese history and various events elsewhere, *e. g.*, Abraham leaving Ur, Homer writing *Iliad*, founding of Rome.

VI. *The Past in China* :

Unbroken family lines.

Racial persistency.

"Form of despotism, practice of democracy."

Inventions, practices, etc.

Literature.

Religion.

VII. *Discussion* (assigned). "What are the principal contributing causes of China's break with the past?"

VIII. *The Revolution* :

Immediate causes.

Extent.

Leaders.

Results.

IX. *Discussion* (assigned). "If you were a Christian Chinese, temporarily in America as an undergraduate student, what would you have done on hearing of the outbreak of the Revolution?"

X. *The Present in China* (suggested topics):

Government.

Education (see Study V).

Increased facilities,—railroad, postal, etc.

Sanitation.

Economic development.

Religious freedom.

Language changes.

Internal dissensions.

Dangers of freedom.

XI. *America's Opportunity in China To-day.*

XII. *Prayer*, remembering especially American missionaries who are facing untried conditions in this new China.

STUDY III.—CHAPTER II

I. *Prayer*, by leader.

II. *Discussion* (assigned). "How does the position of women in China compare with that of women of other Oriental countries?"

III. *Confucian teachings* concerning women.

IV. *Suggested topics* for further study:

Aim of old education of women.

Early betrothal and marriage.

"Unbinding the women of China."

Need of adjustment in the new freedom.

Women in the Revolution.

Women in Industry.

Christian home life in China.

V. *Some Women of China* (special assignment):

The Lady Ts'ao, Empress Sü Han, the Empress Dowager, Dr. Hü King Eng, Dr. Chang, Dr. Li.

VI. *Discussion*. "How has Christianity enriched the child life of China?"

VII. *Impersonation*. "A Cooly Dialogue."

VIII. *Organized effort* of Chinese Women,—W. C. T. U., Y. W. C. A., Rescue Work.

IX. *Bible*, Selected passages from Judges iv. and v.

- X. *Prayer*, remembering specially the Christian women leaders of China.

STUDY IV.—CHAPTER V

- I. *Bible*, I Corinthians vi. 19-20.
- II. *Prayer* or topics suggested by leader.
- III. *Prevalence and Causes of Disease*:
 Unsanitary conditions.
 No knowledge of hygiene.
 No quarantine.
 Lack of nourishing food.
 Neglect in childhood.
- IV. *Chinese Practice of Medicine* (special assignment).
- V. *History of Medical Missions in China* (special assignment).
- VI. *Impersonation*: returned traveler telling what she saw in a typical missionary hospital in China, *e. g.*, surgical and medical practice in wards, equipment, clinics, dispensary, work of Bible women, demands of out-practice, etc.
- VII. *Maps and Charts* for careful study.
 a. Maps, location of { Leading medical institutions.
 { Denominational institutions.
 b. Charts { Relative number of physicians.
 { Patients per physician in United States and China.
 { Investments in medical work.
 { Decrease in number of medical students in United States.
- VIII. *Great Names* in History of Medical Missions in China.
- IX. *When the Patient Returns Home* (special assignment).
- X. *Discussion* (assigned). "What are the advantages of training Chinese women in medicine in their own country?"
- XI. *Needs* (for careful consideration):
 Endowment.
 Equipment.
 Training schools.
 Dormitories.
 Doctors and nurses.
 Foreign Internes (for brief terms).
 Publicity campaign in America.
 Scholarships for candidates.
 Visits from church workers at home.
 Apply to denominational boards for *specific* needs.

- XII. *Silent prayer* followed by audible prayer that the church at home may realize its ability to meet the needs.

STUDY V.—CHAPTER III

I. *Maps and Charts*:

- a. Maps, location of

{	Union institutions.
	Leading colleges and universities.
	Denominational institutions.
- b. Charts

{	Growth of government schools.
	Increase in number of mission schools.
	Denominational statistics.
	Relative cost educating a pupil in China or United States.

II. *Prayer* by leader.

III. *Education in China*:

- Love for it.
- Limitations of.
- The old education (special assignment).
- Edicts concerning it.
- The new education (special assignment).
- Exodus of students to foreign lands.
- Education of women.

IV. *Discussion* (assigned). "In view of the comprehensive government scheme of education is there the same reason as formerly for planting missionary institutions of learning?"

V. *American Missionary Educational Policy*:

- Its strategy.
- Results.
- Present opportunities.

VI. *Discussion* (assigned). "How would you apportion twenty-five thousand dollars contributed for educational missions in China?"

VII. *Quiz* (answers to be enlarged upon):

- Where were mission schools first established in China?
- Which boards have invested most heavily in educational missions?
- Where are the leading union institutions? (See map.)

Which American colleges and universities have shares in the work in China?

Are the women's colleges represented there?

What proportion of its income does your denominational board invest in educational work?

Are you working for the endowment of your denominational schools and colleges?

How many of those in China can you locate?

How many of your educational missionaries in China can you name?

With what institutions are they connected?

For how many of them are the women of your church responsible?

For which of them do you pray?

Are you keeping these missionary teachers in touch with the homeland by means of letters, papers, magazines, books, etc.?

VIII. *Impersonation*, Ling Ti.

IX. *Imperative Needs* (special assignment).

See { Denominational literature.
 { Student Volunteer lists.

X. *Bible*, II Timothy ii. 1-15.

XI. *Prayer* for the students in American educational institutions that in increasing numbers they may respond to the call of China's need.

STUDY VI.—CHAPTER VI

I. *Bible*, Ecclesiastes xii. 9-14.

II. *Prayer* by leader.

III. *Chinese literature*:

Characteristics.

Scope.

Accessibility.

Quotations (special assignment).

IV. *Discussion* (assigned). "If called upon to decide would you approve of requesting a successful missionary teacher to devote all the time to literary work?"

V. *Varieties of Christian Literature Needed:*

- The Bible { Literary translation, etc.
 { Work of Bible societies.
Commentaries.
Devotional.
Hymn books.
Text-books.
Works on Medicine, Law, Economics, etc.
Biography of Oriental Christians, etc.
Fiction.
Periodicals.

VI. *Difficulties Encountered:*

- Insufficient number of translators
Inadequate funds.
Language obstacles.
Cost of type, excessive weight, etc.
No typewriters.
Limited number of readers.

VII. *Challenge to Christian Church:*

- Increased production of Chinese literature.
Influx of non-Christian literature from the West.
Increasing number of readers.

VIII. *The Chinese Press:*

- Mission Presses (locate).
Commercial Press of Shanghai.
Other agencies.

IX. *Discussion* (assigned). "How may we share in the development of a Christian literature for China?"

X. *Prayer* for the guidance of the Holy Spirit in the work of translator and author.

STUDY VII.—CHAPTER IV

I. *Silent Prayer* for a keener vision of the tremendous possibilities in an evangelized China, followed by the Lord's Prayer.

II. *Religious Inheritance* of the Chinese:

- Animism.
Confucianism.
Buddhism.
Taoism.

- III. *Christian Missions in China:*
Aim.
History.
Great names.
Apparent results (charts).
- IV. *The Chinese Christian Church:*
Characteristics.
Revival movements.
Leaders.
Influence.
- V. *Discussion* (assigned). "To whom must we look for the evangelization of China? Why?"
- VI. *Urgency of the Present Situation:*
Impoverishing effect of idolatry.
Tendency toward materialism.
Plastic condition.
Necessity of new political and social ideals.
Friendliness toward America.
- VII. *A United National Church for China:*
Recent conference in New York.
Favorable attitude of Mission Boards.
Need of education of home church.
- VIII. *Needs in Extension of Evangelistic Work:*
Theological Seminaries.
Bible Training Schools.
Sabbath Schools.
Affiliated organizations: Y. M. C. A., Y. W. C. A.
- IX. *Charts* illustrating denominational needs.
- X. *Discussion* (assigned). "What will be the contribution of the Chinese Church to world Christianity?"
- XI. *Bible*, Revelation vii. 9-17.
- XII. *Meditation*: "What sacrifice am I willing to make for China?"
- XIII. *Prayer* that the interested may be quickened and the indifferent reached in this year's study of *China's New Day*.

A List of Books

(In addition to those mentioned by Dr. Headland.)

The Chinese at Home, Dyer Ball (illustrated), Revell, \$2.00.

The Evolution of New China, W. N. Brewster, \$1.25, (postage, 12 cts.)
Methodist Book Concern, New York.

A Retrospect, by J. Hudson Taylor, 25 cts. China Inland Mission
1329 Walnut St., Philadelphia, Pa.

Present-Day Conditions in China, Bromhall, with maps and diagrams,
50 cts. China Inland Mission.

Pastor Hsi: Confucian Scholar and Christian, \$1.25. China Inland
Mission.

These Forty Years (Story of China Inland Mission), \$1.00.

A Thousand Miles of Miracles, \$1.25. China Inland Mission.

Faith and Facts, 50 cts. China Inland Mission.

Atlas of Chinese Empire, \$4.00. China Inland Mission.

The Chinese Empire, \$2.50. China Inland Mission.

Wall Map of China (on rollers), \$6.00. China Inland Mission.

The Call of Cathay, W. A. Comaby, London. The Wesleyan Metho-
dist Missionary Society, 1910. 1s. 6d.

Half a Century in China, A. E. Moule. George H. Doran Co., \$2.00

Chinese Pictures, Mrs. J. F. Bishop. Cassell & Co., Limited.

A series of very interesting pictures, accompanied by brief notes.

Ping-Kua, A Girl of Cathay (story). Wom. For. Miss. Soc. M. E. Ch.

Pamphlets and Leaflets

Woman's Foreign Missionary Society (Methodist)

36 Bromfield Street, Boston, Mass.

- A-Pseng, the Bible Woman, 2 cts.
- An Amazon in Cathay, by Ida Kahn, M.D., 2 cts.
- Ancestor Worship, 2 cts.
- A Dream and Its Contrary, 2 cts.
- As They Play in China, 2 cts.
- China Awake, 2 cts.
- China (facts about), 5 cts.
- Confucius and His Teachings, 2 cts.
- Flying Journey to Hai Tang, 2 cts.
- Gilt-Edged Bits of China, illustrated, 15 cts.
- Graduation Scenes in Other Lands, 2 cts.
- How the Inner Court Was Reached, 2 cts.
- How Chinese Children Learn to Worship Idols, 2 cts.
- Hü King Eng, M.D. (portrait), 2 cts.
- Li Bi Cu, M.D. (portrait), 2 cts.
- Only a Woman's Life, 2 cts.
- Of Whom the World Was Not Worthy, 2 cts.
- Our Pioneers in China, 2 cts.
- Robert Morrison, 2 cts.
- Story of Lang Kuei Yin, 2 cts.
- Storm and Stress in China, 2 cts.
- Ten Chinese Robbers, 2 cts.



Dialogues and Programs

- Peep at our Peking Schoolgirls, 3 cts.
- Wen Shun Exercise and Motion Song, 5 cts.
- Aunt Polly Joins the Missionary Society, 5 cts.
- King's Herald Thank Offering, 5 cts.
- The Gratitude Tree, Child's Thank Offering Service, 5 cts.
- Strange Forms of Worship (dialogue), 5 cts.
- Fairy Festival, 5 cts.
- What We Learn from Postage Stamps (exercise), 5 cts.
- Christmas Cheer in all Lands, 3 cts.
- Mr. Money Bags *vs.* Foreign Missions, 15 cts.

Pamphlets and Leaflets

China Inland Mission

1329 Walnut Street, Philadelphia, Pa.

A Chinese Saint, 3 cts.

The Ministry of Women, 5 cts.

Woman's Home and Foreign Miss. Society (Lutheran)

2120 Calvert Street, Baltimore, Md.

Every-Day Life in China (attractively illustrated), 10 cts.

Force of Missions in New China, 10 cts.

Send to Rev. I. M. Condit, 1300 Alice St., Oakland, Cal. Very attractive, illustrated pamphlet.

See July, 1911, number of *Chinese Records* for two articles on Chinese progress during the last decade.

See Article, Religion in China, *Missionary Review of the World*, March, 1912.

Domestic and Foreign Missionary Society (Prot. Epis.)

281 Fourth Avenue, New York City

St. John's University, Shanghai.

Training School for Bible Women, Hankow.

St. Hilda's School, Wuchang.

St. Mary's Hall.

The church in Zangzok.

Woman's Board of Missions

704 Congregational House, Boston, Mass.

Chih, The Little Chinese Girl, 2 cts.

Eight Minutes at Diong-loh, 5 cts.

Foochow Girls' College, 5 cts.

Foochow, Higher Education for Boys, 5 cts.

The Giant Awakened (Envelope Series), 5 cts.

Into a New Life, 10 cts.

North China Mission (Annual Report).

Our Medical Missions in China, 5 cts.

Woman's Board of Foreign Missions (Presbyterian)

156 Fifth Avenue, New York City

- China (Educational Series), 4 cts.
- Evening with Presbyterian Missions in China (illustrated).
- Glance at China To-day, 5 cts.
- Historical Sketch of Missions in China, 10 cts.
- How Mr. Lü Became a Christian, 2 cts.
- Lieu-Chou Martyrdom, 10 cts.
- On the Way to Hwai Yuen, 25 cts.
- (Story of Mission Station Maintained by Central Presbyterian Church, New York.
- Pastor Hsi, a Miracle in China, 3 cts.
- Signs of the Dawn in Asia, 5 cts.
- Study in Mission Character.
- The Chinese Christian.
- (Study of Chinese Martyr Christians.)
- Wonder Stories; China, 3 cts.
- Eleanor Chesnut, Servant of the King, 5 cts.
- Presbyterian Women in Eastern Lands, 10 cts.

Woman's Board of Foreign Missions (Reformed Church in America)

25 East 22d Street, New York City

- A Rice Christian (Missionary Drama), 10 cts.
- Broken Bits of China (verses and pen sketches), 5 cts.
- By Foot and Chair in China, 5 cts.
- Children's Home at Amoy (dialogue), 5 cts.
- Chinese Slave Girls, 2 cts.
- Chinese Folk Lore, 5 cts.
- Crossing Five Bars (colored picture of New Flag).
- Memories of Great Aunt Hian, 2 cts.
- Medical Missions of Reformed Church at Amoy, 5 cts.
- Our Mission in China, 10 cts.
- Our Share of China (map), 2 cts.
- Our Woman's Work in China, 5 cts.
- Sketch of Amoy Mission (colored picture of dragon flag), 10 cts.
- The Healing Art in China, 5 cts.
- Tong-An, China, 5 cts.
- What the Chinese Woman Told the Missionary, 1 ct.
- Woman's Work in Amoy, 5 cts.
- Word Pictures of China, 5 cts.

Woman's Baptist Foreign Missionary Society

Ford Building, Boston, Mass.

Opium, China's Curse, 5 cts.
 China's Millions, 2 cts.
 To The Help of Hangchow.
 Our Medical Work in Central China.
 The Orient and Opportunity.
 Wayland Academy.
 Golden Hour in West China, 3 cts. .

Woman's Baptist For. Missionary Society of the West

450 East 30th Street, Chicago, Ill.

China in Outline, Gracey, 10 cts.
 A Visit to Our Foreign Mission Stations, 15 cts.
 Foreign Christian Missionary Society, Cincinnati, O.
 Present Conditions in China, T. W. Foster, 10 cts.
 Student Volunteer Movement, 3 W. 20th St., New York.
 Work and Progress in China. (M. E. Church, South).
 Commerce and Missions, Rev. J. S. Dennis, 5 cts.
 Laymen's Missionary Movement, 1 Madison Ave., New York.
 International Institute, Seventh Annual Report, by Gilbert Reid, 10 cts.
 Fleming H. Revell, 112 Fifth Ave., New York.
 International Institute, Twenty-fourth Annual Report.
 Shanghai, Methodist Publishing House, 1911.
 A Modern Pentecost in South China, 11 cts.
 Order from Mrs. W. N. Brewster, Delaware, O.

Stories on China that have appeared in *Everyland*

A Great Race	(short article)	December, 1909
The Proving of Huie	Mary E. Bamford	March, 1910
A Little Maid of Monterey	Jessie Juliet Knox	June, 1910
Snapshots in China and Japan	Margaret Burton	June, 1910
Snapshots in the East	Margaret Burton	September, 1910
By Way of China	Mrs. O. W. Scott	September, 1910
Chinese Kites	Lillian E. Zeh	December, 1910
A Chinese Doll Story	Laura B. Starr	March, 1911
Wanted—Some Giant Killers in China	Julia Wright Stafford	March, 1911
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Pao Hsin	I. T. Headland	June, 1911
How the Mooie-jai Fled from the Red Dragon	Jessie Juliet Knox	September, 1911
The Awakening of Wing Foy	Helen Clark	December, 1911
Tea-Rose Babyhood	Jessie Juliet Knox	December, 1911
The Wedding of Loo Te	Alice C. Hopkins	June, 1912

